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tions and their methodical arrangement no more gives them philosophical coherence than piling bricks in artistic shapes transforms them into crystals. Mr. Herbert Spencer was pleased to communicate a large assortment of his personal opinions as *Ethics*, notably in the second volume of the *Principles*. Professor Bascom chooses to distinguish his opinions on similar subjects as *Sociology*. In both cases the opinions are well worth printing. In each case, however, the significance of the opinion is incidental to the demonstration that the author has not succeeded in proving the opinions to be sanctioned by the science invoked.

Some men are at present engaged in working out a philosophy of society. They call their desideratum Sociology. Other men, or the same men at other times, are trying to decide what conduct in society is most rational at the present moment. Solutions of problems in the latter field may and must be assumed for daily guidance, whether the former task is accomplished or not. It is meanwhile to be deplored that men who write books are not willing to contribute frankly to the one series of problems or to the other, allowing those contributions to stand on their merits, without attempting to borrow authority from assumptions about the other series. In order to secure sanctions for his dogmatism on problems of conduct Professor Bascom has followed the policy: "Assume a Sociology if you have it not." The effect of such policy is the reverse of that intended.

ALBION W. SMALL.

Practical Christian Sociology. A series of special lectures before Princeton Theological Seminary and Marietta College, with supplemental notes and appendixes. By REV. WILBUR F. CRAFTS, PH. D. Funk & Wagnalls Co. 12mo., pp. 512, \$1.50.

MR. CRAFTS is a stalwart specimen of the "reformer born." In all his work he furnishes ample exhibit of the virtues and the vices of the type. In the first place it is very hard for him to tell the truth without telling more than the truth. For example, he permits Mr. Joseph Cook, on the first page of his introduction, to allude to Maine, the state of his birth, in these words: "A state in which in all his childhood he saw neither saloon nor drunkard." The writer spent his childhood in the same state, at the same time, and, while he might accept in a qualified sense the statement about saloons, the rest of the assertion tends to create an impression so incorrect that it seriously dis-

credits the reliability of both author and editor as witnesses upon this and other subjects on which Mr. Crafts is said to give "expert testimony." For another illustration we may cite the remark (p. 428): "Chicago, whose reformers in City Hall and Civic Federation have been picking and choosing among the laws as a bill of fare—attacking gambling, but sparing its 'pals,' the saloon and the brothel—etc." This is the most masterly specimen of unconscious mendacity that I remember. It deserves to become a classic example of the advocate's tendency to smuggle conclusions into his allegations of facts. It would be difficult to cram more unfairness into an equal number of words without resorting to absolute falsehood.

On the other hand, everything which Mr. Crafts writes is inspired by a noble purpose, and its substance is true and strong. In the present instance the author's purpose is to "coördinate all these reforms as parts of one great reform—the reform which is the culmination of religion, namely, the Christianizing of society, which is the 'kingdom of God,' to the establishment of which, not to personal salvation merely, 'the chosen people' of both Testaments are divinely, but not yet effectually, called." While differing somewhat with Mr. Crafts on the systematic relation of this programme to "Sociology," I am glad to acknowledge the largeness of his view and the clearness of his aim in practical application of his conception.

The lectures treat of "Practical Christian Sociology." (1) From the standpoint of the church. (2) From the standpoint of the family and education. (3) and (4) From the standpoint of capital and labor. (5) From the standpoint of citizenship. This programme is plain, direct, candid. It is a plan to throw the clear white light of Christian revelation upon the importunate practical questions of modern society. It does not claim a mysterious philosophical endorsement assumed but never produced. The discussion proceeds boldly upon the presumption that Christianity has something decisive to say about unsettled social relations, and that it is possible to voice the Christian message in unmistakable form.

The primary value of the book will accordingly be found not so much in the force of the specific conclusions which it exhibits as in the cumulative effect of its insistence that religion is vain if it does not apply itself to the rectification of all sorts of human relations. Christian leaders may not be convinced that Mr. Crafts has discovered just the place or just the way to apply Christian force, but they will be very

obdurate if they can read his book without a quickening of their conviction that they ought to be more devoted to finding the place and the way.

Mr. Crafts is a social evangelist rather than a sociologist, and I am often ready to confess that the class he represents may temporarily do more good, if they are judicious, than the other class. It is well for us to be told forcibly that we must bestir ourselves if the world is to be redeemed. Agitation is wholesome when conducted by men of good will, who have positive beliefs, even if the things they believe are not relatively as important as the agitators imagine. For this reason the book is to be welcomed.

ALBION W. SMALL.

Ruling Ideas of the Present Age.—The Fletcher Prize Essay for 1894, by WASHINGTON GLADDEN. Houghton, Mifflin & Co. 16mo., pp. 299. \$1.25.

DR. GLADDEN never fails to provoke thought—yes, provoke is the word. The virility of his style often becomes pugnacity. He defies opposition instead of conciliating prejudice. True, he sometimes makes monsters out of mild misdoers, and belabors them relentlessly for constructive crimes. But even in these cases it is edifying to see his ruthless logic lay on the blows, though we are obliged to think he rather thoughtlessly concentrates the castigation.

This little book, apparently adapted from pulpit discourses, does not claim to present novel ideas. It tries to enforce some vital Christian conceptions. I wish it could be read by every intelligent person in the land who wishes to be a better citizen. No candid reader could fail to receive spiritual quickening from its arguments. Jews and Agnostics might accept many of his principal conclusions, without admitting that they depend upon the reasons alleged.

It is not necessary for such a book to convince at every point in order to do splendid service. I feel the need of a much broader treatment of the ethics of property (pp. 158 *sq.*); of more precise analysis of public opinion (p. 207); and of more judicial treatment of supposed "Pharisaism" (p. 233). But these are minor details. The whole argument is heavily charged with moral galvanism, and I prefer to herald rather than criticise.

The following epitome will indicate the course and quality of thought: